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- knowing what one does.
- p. 223. *wale*, to carry on back.
- p. 224. *gaubunum yōta*, an eater; from *gaub*, uvula.
- p. 225. *gauksh*, maple.
- p. 226. *gaum*, soft.
- p. 228. *giaksh*, calm.
- p. 229. *whanahôkshgum giat*, a pure man.
- p. 230. *hûkgagigîaushk*, man who is very particular.
- p. 231. *giîza*, almost.
- p. 232. *gikgîzau'unt*, rear of home.
- p. 232. *gishgeshgum gagaud*, jealous.
- gishiyā*, to inherit, to go from one to another.
- gishwun*, to transplant.
- gîtk*, raised.
- p. 233. *gol*, to fall and break.
- p. 234. *gouwîlg*, wound around.
- p. 236. *gulamiān*, not to get what one wants.
- guldau*, away from the village, in the woods.
- guliamuksh*, to strew.
- gulthaudak*, to sip.
- p. 238. *gunōtk*, week, Sunday = well-dressed.
- p. 240. *gwashau*, pig (Chinook: *cochon*).
- p. 241. *gwiłthgok*, to nod with the head.
- gwiłhtiyam*, to lend on interest.
- gwunuksh āmtk*, pretense to be good.
- p. 243. *hagimuk-zaltk*, towel = to wipe face with.
- hagwîlō*, rope.
- p. 244. *hāk*, difficult.
- p. 245. *haldāo-*, to be bewitched.
- halîmga*, sing: *hagyîmga*, to wipe with.
- halthau*, calico.
- mĕg'āqs*, salmon berries.
- p. 246. *shūbashum hanāk*, young girl.
- hanwîlāgw-*, to destroy.
- hat'ā'qs*, pole for canoe.
- hathaudak*, to boil.
- p. 247. *hēkul*, to persist.
- p. 248. *hîdō*, report.
- p. 253. *k'ā'maks*, cape, worn in rainy weather.
- p. 254. *kbîsh*, box (?).
- puksk* (instead of *kbûksk*).
- p. 255. *klām*, to become inebriated: *k-*, to eat; *lām*, rum.
- klthînoush*, tin.
- klthîpdalthdalth*, split all over.
- p. 256. *kshadōmuksh*, to squeeze out.
- kshalthwailukshish*, water mixed with something else.
- kshashîshiksh*, to pull out.
- p. 257. *kshîāshk*, came out of.
- p. 258. *kwana'ks*, spring of water.
- p. 259. *kzadamsh*, to squeeze in middle.
- kzinsh zagush*, to inherit = to take what is left over by death.
- la'abel*, at once.
- la'āk*, starvation.
- lag*, needle.
- lahēl*, to stop, v. a.
- p. 261. *lakshintk*, to wash all over.
- lāl̄t*, snake.
- p. 262. *laulok*, rotten.
- les'îā'n*, a boil.
- p. 271. *ma'ol*, epileptic fits = like bear.
- p. 272. *milthîtk*, green = like leaf.
- mawaza*, foolish = like land otter.
- p. 273. *mîhoksh*, sweet-smelling.
- p. 274. *mishmūsh*, cow (Chinook).

FRANZ BOAS.

*The Play of Animals.* By KARL GROOS. Translated with the Author's Coöperation by ELIZABETH L. BALDWIN. With a Preface and an Appendix by J. MARK BALDWIN. New York: D. Appleton and Company, 1898. 12°, xxvi, 341 pp.

Although not nominally anthropologic, this work is of much interest to anthropologists; for man is preëminently *the* playing animal, and the

development of one of his most significant aspects can be traced only through the investigation of play among lower animals. One of Professor Groos's chapters—"The Psychology of Animal Play"—indeed indicates clearly the connection of his subject with attributes attaining their best development only in the culminating form of the animal realm.

The first chapter is a critique of the surplus-energy theory of play, commonly ascribed to Herbert Spencer, though the author attributes its origin to Schiller and credits Spencer only with its elaboration; the theory is discussed trenchantly and finally dismissed as unsatisfactory. Then comes a constructive chapter entitled "Play and Instinct," in which the author's special views are propounded and discussed with reference to the inquiries of others and to the conspicuous facts of animal conduct. Next follow two arbitrarily separated chapters on "The Play of Animals" in which a wealth of original and secondhand observation is assembled in such manner as to harmonize with, and strongly support, the author's conclusion. This conclusion may be summed briefly, yet perhaps fairly, in the statement that play is instinctive and prophetic—or, expressed in other terms, that play is a spontaneous expression of hereditary faculty which eventually attains full development in the individual through continued exercise. The fifth chapter (already noted as of special interest to the anthropologist) presents the mental aspects of animal play, explains the preponderance of play in youth, and compares the playful exuberance of animals and man in such manner as to set forth their relations.

The rendering into English seems to be admirable, while the value of the work is enhanced by the preface and appendix contributed by one of our foremost psychologists. The book-making is modest but excellent.

To the reviewer, the work of both author and editor seems highly commendable, and the results, so far as they go, quite acceptable; he would differ only in extending the conclusions further and expressing them more emphatically as a necessary part of the present fabric of science. In an address delivered nearly five years ago, he seriated the developmental stages of vitality, under somewhat arbitrary definitions, yet in such manner as to show that spontaneous action necessarily precedes maturely developed function.<sup>1</sup> This is true of everyday human activity, in which men *do* before framing rules of doing; it is true also of the animal realm in which, as Professor Groos so fully demonstrates, play presages the prosaic functions of mature existence; it is equally true in the vegetal realm, in which the tree springs upward before its form is shaped and its tissue conditioned by wind and

<sup>1</sup> *The Earth the Home of Man*. Anthropological Society of Washington; Special Papers, 2, pp. 3-5.

sun and environing organisms ; and it is no less true of the mineral realm, in which affinity precedes combination. In a more recent address he took occasion to define activities in a certain order, and to indicate some of the reasons for regarding this order as normal and necessary, pointing out that "the primary activities of mankind [both ontogenetic and phylogenetic, and presupposing the antecedent organic development] are connected with more or less spontaneous sensations of pleasurable character."<sup>1</sup> Others have contributed to the subject, both before and since the issue of these addresses. Contributions of the first magnitude have been made by Powell in various publications, particularly in his recent epistemology,<sup>2</sup> in which the spontaneity of all primary action is not only recognized in the mineral, vegetal, and intellectual realms, as well as in that of animals, but is traced to fundamental principles ; while the relations are explained by his rendering of the law of the persistence of motion—a rendering by which it becomes virtually a law of cosmic kinesis, illumining natural processes of every grade from chemic union to psychic action. It may be noted further that for some years the researches of the Bureau of American Ethnology have rested on a classification of the humanities in which the nascency of pleasurable activity is fully recognized. In this classification it is postulated, even more definitely than in the table with which Professor Groos closes his book (page 328), that those original and spontaneous functions which arise in play and mature in fine arts give character to the primary science of human activities, or esthetology ; and the classification goes much farther than that of Groos's tabulation in seriating the several activities maturing in (1) arts (including play and sports in their various forms), (2) industries, (3) institutions, (4) languages, and (5) opinions (including myths, beliefs, and philosophic systems).<sup>3</sup> This statement concerning the extension and application of the principles formulated by Professor Groos is not designed as criticism, but is intended chiefly to indicate the soundness of his work and the strength of his position ; at the same time it opens the way for an expression of high appreciation of the able manner in which he has brought together invaluable observations and records. His work is in the direct line of scientific progress, and marks a degree of advancement highly gratifying to his fellow-students.

W J MCGEE.

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<sup>1</sup> *The Science of Humanity (Proceedings of the American Association for the Advancement of Science, Salem, 1898, p. 315. The American Anthropologist, vol. x, No. 8, August, 1897, p. 241. Science, vol. vi, n. s, No. 142, September 17, 1897, p. 213).*

<sup>2</sup> *Truth and Error, or the Science of Intellection ; Chicago, 1898.*

<sup>3</sup> *Fifteenth Annual Report of the Bureau of American Ethnology for 1893-'94, 1897, p. xix. Sixteenth Annual Report of the Bureau of American Ethnology for 1894-'95, 1897, pp. xvi-xviii.*